



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Knapp, Columbia University; Vice-Presidents, Professor George D. Kellogg, Union College, Professor H. H. Yeames, Hobart College, Mr. W. F. Little, Battin High School, Elizabeth, N. J., Professor Walter Dennison, Swarthmore College, Professor B. L. Ullman, University of Pittsburgh, Mr. Floyd P. Johnson, Friends' School, Wilmington, Del., Miss Mary E. Harwood, Girls' Latin School, Baltimore, Miss Mabel Hawes, Eastern High School, Washington, D. C.

The following resolutions were also adopted:

The members of The Classical Association of the Atlantic States desire to express their gratitude to their hosts, the members of the Johns Hopkins University, for the kindness and courtesy shown them, and in particular to thank Professor Robinson, the Chairman of the Local Committee, for his untiring and efficient efforts in arranging for their comfort and convenience.

Those who have read papers or have delivered addresses before the Association are asked to accept the hearty thanks of their hearers.

The Association further desires to express its deep obligation to the Secretary-Treasurer for the large amount of hard work which he has done and is doing in its behalf, and to express its lively satisfaction at the financial condition of the Association which he has been able to report.

We desire to express our sense of the irreparable loss which has come to The Johns Hopkins University, to American scholarship, and, in particular, to our Association in the death of Professor Harry Langford Wilson, at one time Vice-President of our Association and an Associate Editor of *THE CLASSICAL WEEKLY*.

Lack of space in these closing numbers of the current volume of *THE CLASSICAL WEEKLY* renders it impossible to give a more adequate account of our recent Annual Meeting. I therefore bring this editorial to a close by appending an abstract of the exhaustive report rendered by the Secretary-Treasurer of the Association.

The balance on hand in the treasury of The Classical Association, May 1, 1912, was \$413.57; collected during the year, for back dues, \$39.60, for current dues, \$972.80, for dues for 1913-1914, \$219.30, for interest, \$12.66, from *THE CLASSICAL WEEKLY* toward expense of Annual Meeting, \$28.25, from The University of Chicago Press, for promotion work for Classical Philology, \$10.00, sundries, \$2.70; total in the funds, \$1698.88. The expenditures (for printing, supplies, rebates, postage, clerical assistance, promotion work, etc.) were \$1251.96. The balance on hand May 1, 1913, was \$446.92. The balance at the close of the year was thus \$33.57 larger than at the beginning of the year.

The balance in the treasury of *THE CLASSICAL WEEKLY*, May 1, 1912, was \$536.94. Receipts during the year, \$1545.04. Total in the funds, \$2081.98. The expenditures were \$1328.04. The balance on hand May 1, 1913, was thus \$753.94, an increase of \$216.10 over the balance of May 1, 1912.

The report also contained the final report on Volume V of *THE CLASSICAL WEEKLY*, showing an actual surplus on that volume of \$84.09 (the estimated surplus as given a year ago was \$62.79), and an exhibit of the business of Volume VI showing an indicated surplus of \$80.35.

During the year the sum of \$260.67 was paid to The University of Chicago Press, for subscriptions to *The Classical Journal* and *Classical Philology* made through the Secretary-Treasurer.

The membership on May 1, 1913, for the year 1912-1913 was 575. This is the largest number of members ever reported for our Association. The increase over the total of two years ago is 20, or 3.6 per cent; the increase over the total of last year is 58, or 11.2 per cent. On April 29, 1913, 558 subscribers had paid for Volume VI of *THE CLASSICAL WEEKLY*, a gain of 59 (or 11.8 per cent) over the number of subscribers paid up for Volume V a year ago. On April 27, 1912, the total of members and subscribers was 996; on April 29, 1913, it was 1133, a gain of 137, or 13.7 per cent. Two years ago the total was 933, now it is 1133, a gain of 21.4 per cent.

C. K.

SHALL WE LET HIGH SCHOOL GREEK DIE?

The text of this discourse may be found in the third chapter of the Gospel according to St. John, a part of the seventh verse: Ye must be born again.

A distinguished president of a distinguished University has recently proved by statistics that a student's fitness to study law does not depend at all on his previous studies but solely on the quality of his mind. This is a case in which statistics prove what they prove, though not, it must be confessed, beyond reasonable doubt; at any rate, they prove nothing more. That you are just the same after a considerable part of your life has been spent in the diligent pursuit of certain studies as you would have been otherwise is contrary to your individual experience, whatever statistics may prove; or, if you are just the same after reading in Homer and Plato, for instance, as you were before, then, shepherd, thou art in a parlous state, being insensible. And if, again, you have really made the ascent to Parnassus, it is quite futile for anybody to try to prove to you by statistics or otherwise that the view from the Bad Ladder, which is mostly of a donkey's back, or in the Corycian Cave, which is darkness visible, or on the plateau beyond, which is cabined, cribbed, confined, is the same as from the summit; the view is different when you reach the top, and so are you.

Now it ought to be taken for granted that all teachers who call themselves classical are of one mind about Parnassus. It ought to be taken for granted that all have made the difficult ascent through every stage and, having reached the summit, have been enchanted with the view to ecstasy uncontrollable and vocal. Yet the facts seem not to be so. At a meeting of the Classical Section of The New York State Teachers' Association held in Albany last winter there was frequent mention of Latin composition, Caesar, the Helvetians, Cicero, Catiline, Socrates and other Roman wildfowl, but never a hint

¹This paper was read at the annual meeting of The New York State Classical Teachers' Association, held at the Central High School, Syracuse, on December 27, 1912. It was read again, by request, at the Seventh Annual Meeting of The Classical Association of the Atlantic States, at Baltimore, May 2, 1913.

at Parnassus; Parnassus was not so much as mentioned. Furthermore, there is reason to suspect that many who teach Latin do not know even so much Greek as the alphabet. If any such there be in this meeting, let them go home resolved to scorn delights and live laborious days until they have made some kind of acquaintance with the Grecian tongue. Has not a certain of your own poets told you to ply your Greek models day and night? His advice is good; you will do well to follow it. And if you think that you can remain secure in your imperial capital indifferent while Athens falls and Pike's Peak is piled on Parnassus, you lay a flattering unction to your souls. The barbarians will be upon you next; never doubt it. You err exceedingly if you assume that you could defend yourselves forever in that last ditch of practicality. The word practical as defined in the lexicon of America has little more relation to Latin than to Greek, and in the final conflict you will have to content yourselves with being idealists. No; you had better come over into Attica and help us, at once and zealously, being first born again, now, and of the spirit.

But let us assume that we are convinced about regeneration and resolved to effect it. The question in the title, *Shall We Let High School Greek Die?*, would still imply that we have something to do with the matter, that whether High School Greek is to die or not depends, partly at least, on us. And the truth, no doubt, is so; but here once more there is need to be born again. Too many even of the Greeks among us are like lukewarm Christians, weakly consenting to the faith but not confirming it by works. But suppose that we should all face another way; suppose, for instance, that we should come to agree that every teacher of Latin should know some Greek also; suppose that then our Latin teachers should at the end of the first year in Latin say to their brighter students—only these, by the way—you ought to take up Greek. Greek is fine. You have shown by your work in Latin this year that you would do well in it. You ought to round out your classical education a little; you seem inclined that way. But you haven't a classical education really until you have at least read some Homer. Take Greek. You will not regret it'. Would that make no difference in our interest, think you, fellow ancients? On the contrary, wherever teachers so do and so talk you are likely to find some Greek stirring; you are likely to find a living spark ready to kindle into a proper flame. If you will visit the Johnstown High School, for instance, and the Schenectady High School, you will find two good examples toward the proof. Why does Greek flourish in Johnstown? Because a principal there and his teachers—and by the way, not least important, his students also—believe in Greek and work for it. "If ye had faith!"

'But my principal', you may say, 'does not work

for Greek; he does not even believe in it'. Again you must have faith. You must convert him. You must point out to him that a High School which omits the study of Greek is not so very high after all. You must persuade him that so excellent a study, though pursued but by a few, is like that grain of mustard seed; the kingdom of heaven, you will remember, is like to a grain of mustard seed; and you know what heaven will do and that the tongue, which is a little member, not only boasteth great things but also is able to convince; and you know how great a matter a little fire kindleth. Perhaps after all your principal will not regard his own opinion as the final arbitrament in such a question; perhaps he will see that the record of the history of scholarship, longstanding and clear, cannot be ignored. We ought to know Socratically—so well, in fact, that our knowledge becomes incarnate virtue—that Greece has been the schoolmaster of the world and still is a very good one.

After converting your principal you may need faith to convert the Superintendent of Schools, the general public—and the Board of Education. This is the climax; but even a Board of Education may be converted. It really seems a little niggardly for the budget makers of our prosperous towns and cities to strike out the few hundreds of dollars needed to give all, rich and poor, the opportunity to study Greek. Is a very small fraction of a dollar from every taxpayer too oppressive a tribute to pay to that kind of excellence? Shall only those boys and girls study Greek whose parents can afford tuition privately or in a private school? You might ask these questions and some other pertinent ones occasionally of those in authority. Very likely you have read in the November number of *The Classical Journal* about what happened in Ann Arbor some six months ago; but in any case it is proper to recall it. A proposal was before the Board of Education to drop Greek from the curriculum of the High School. The friends of Greek said no; and who should appear as the doughtiest of all champions but Dean Cooley, the head of the department of engineering of the University of Michigan? Among other things he said:

There seems to be a very general impression that the so-called vocational studies in the High School are of prime importance, particularly as relates to engineering, and to the High-School student who will later study engineering. In the department of engineering it is almost the universal opinion that too much importance is attached to manual training and drawing in the preparatory schools, and for years Greek and Latin have been accepted as suitable preparation for students of engineering; not only accepted but believed to be better preparation than some other things offered. . . . We must, of course, have specialists, and one can become a specialist only by devoting his whole time to some one subject. But more than all, we want broad gauge men, men whose horizon has been extended by the training which comes by a study of the humanities. It will

perhaps sound extreme to say that, in future, history as revealed by the Classics will be one of the chief engineering subjects, because from a knowledge of the past light will be thrown upon the problems of the future.

This, and more to this effect, is what Derrn Cooley said. The proposal to abolish Greek from the Ann Arbor High School was not carried. Even a Board of Education may be converted—if ye be born again of the spirit and have faith.

We have now come to assume tacitly that we will not let High School Greek die if we can help it, and less tacitly that we can help it. This implies a propaganda to which there are many means that will readily occur to all of you and which we shall not so much as mention. Special note, however, may be made of two. The first we shall note by an example of what faith through works may do. About a year ago a teacher of Greek in the Albany High School met a zealous student half way in a good suggestion. The result was the founding of the society called the Agora, which is made up of enthusiastic young Grecians. Chapters were soon established at Schenectady and Johnstown and other Chapters have since then been established. A more potent means of promoting the study of Greek than this Agora could not be imagined. That a few lads and lasses should be so devoted to a favorite study as to dedicate a society to it would be enough. But the enthusiasm will not stop there; it will spread in course of time to indifferent fellow students and to doubting parents; it may even in the providence of the Olympian gods be the means of transforming public opinion about Greek and an invitation to the Muses to come and dwell among us forever. Had you been present at the convention of the society held in Schenectady last spring and seen the bright boys and girls who now are in the Agora you would be for it and would desire to be of it. Why not have an Agora? Your Agora would be a good place for those less important matters—but only less important—that find no room in the brief crowded hour of labor; something about statues and temples and Crete, and the great of Greece and their works in literature, politics, philosophy and all the activities of peace and war; occasionally some lantern slides or even a College professor, for you should bear in mind that Greek is a thing that still goes on in the College. You should help to make it go on vigorously: Your relations with the College should be close and friendly and your Agora will be a good strong bond. Your Agora should be the apple of your Grecian eye and of the itinerant professor's. Have an Agora.

And have you a teachers' Classical Club in your neighborhood? If not, why not? Transit from place to place is cheap and easy nowadays and a goodly company can be got together nearly anywhere. Or if you have a Classical Club does it take good account of Greek? If not, why not? Mend that first.

Remember, our house if divided against itself shall not stand. But time goes on apace and we must not linger in specifications. The operations of classical clubs are about the same everywhere and beneficial. Others might be added to advantage; and just now it seems practicable to suggest as a good one the following of the Loeb Classics in their progress, for there is no one thing that we classical teachers need so much as a wider acquaintance with Greek and Latin writers and the wider and clearer perspective of the ancient world that comes therewith.

Finally, brethren, what culture is and what a liberal education the present speaker will not presume to say. Certainly, at all events, they are not the vain repetition of the words Greek, Latin, ancient, character, and the like. Doubtless a liberal education, and even a classical one, would be more valued were it more generally recognizable without the label. It therefore behooves us to make our classical education good, thorough and obvious. Opposition will soon cease when we bear more good fruits to be known by; but all the while it will remain true that to have read in Homer and Plato and not to have read in either are different, and that a lad or lass of a certain inclination and spirit who is innocent of both has missed a high privilege and an inestimable experience. These are the lads and lasses whom we should be winning for the Grecian cause. Let us strive patiently so to do. And let us not be weary in well doing; for in due season we shall reap, if we faint not.

UNION COLLEGE.

JOHN IRA BENNETT.

REVIEWS

Catalogue of the Acropolis Museum. Volume I, Archaic Sculpture. By Guy Dickins. Cambridge: at the University Press (1912). Pp. viii + 292 (194 illustrations in the text). \$3.50.

Anyone who will test this book by actual use in the Acropolis Museum will find it most helpful. It is, of course, unfortunate that the enumeration of the sculptures could not have been made in accordance with the position of the objects in the Museum, but, so long as it seems necessary to alter the arrangement of the rooms from time to time, such a method is naturally out of the question. The descriptions of the sculptures are clear and good, and the important points are emphasized. A bibliography is given at the end of each description, and the general usefulness of the book is thereby much increased. Mr. Dickins's work is fortunately recent enough to include even the restorations by Heberdey of the *poros* relief representing the little building with olive trees, and of the pediment which is interpreted as showing the entry of Heracles into Olympus. The cuts in the text are adequate to the identification of the sculptures they represent, but most of them are not things of beauty in themselves.

To those who cannot be in Athens this Catalogue